to part with the treasure, and has wisely donated it in perpetuity to the Museum. The relic is to be restored carefully to its original shape, so as to still retain its antiquated appearance, in which condition it will be seen in the Museum cabinets among a large collection of ancient curiosities.

HANDSOME PRESENTATION.—Quite recently, Dr. J. R. Park, Secretary of the Salt Lake Medical Society, was taken agreeably by surprise by the members of that association. At a late meeting, while engaged in the duties of his office he was requested, by Dr. Williamson, to stand up. He did so, wondering what next, when the gentleman who addressed him, with a few appropriate remarks presented him, in behalf of all the members of the society, with a handsome gold-headed walking cane, as a token of the esteem in which he was held by the donors, and their appreciation of his valuable services. Dr. Park made a fitting response. The cane is one of the handsomest we have ever seen, the head being gold, very beautifully ornamented with chased work, and the other portion is polished ebony.

RAILROAD ENTERPRISE.—Mr. John Fewson Smith, of this city, has just returned from surveying the line of the Springville and Pleasant Valley Railroad, now in course of construction. We learn from him that one-half of the grade, about 26 miles, is completed, and the work is being rapidly forwarded on the remainder. The ties are also being got out this winter. Timber is so plentiful adjacent to the line that they are being procured on comparatively easy terms. The railroad company, who are also interested in the splendid coal mines of Pleasant Valley, expect to have the line finished and in running order next year. The mines have the reputation of being the finest in this western region, and are comparatively inexhaustible. The coking qualities of the coal heretofore alluded to by the *News*, are unsurpassed. Several prominent gentlemen from Colorado, on a visit to Utah, have been considering the feasibility of a narrow guage railroad connecting with the Pleasant Valley end of the S. & P. V. road to run through Colorado. Only 350 miles of line in that direction would connect Utah with the east, as far as the Missouri River, direct by narrow guage.

"The women of Utah Territory have enjoyed the right of suffrage for the past eight years. They are now apprehensive that this right will be taken away from them by Congress, and they are holding meetings to preserve the rights they have so long enjoyed. It would seem strange if these Mormon women on the one hand, who are accused of being in a state of servitude, should be deprived of the very weapon that our woman suffragists assert will make her free whenever put into her hands."—Oakland (Cal.) *Transcript*.

Mr. Luttrell, of California, has introduced a bill into the House of Representatives for the punishment of polygamy in the Territories. Would it not be better to test the constitutionality of the law of that nature already in existence, before encumbering the statute book of the United States with further impractical legislation to regulate the morals of certain sections of the country? But then these Congressmen must do something to show that they are alive and moving, and when unable to introduce anything that requires real statesmanship, Utah and polygamy form a staple subject to fall back upon.—*Deseret News*.

"The Gentile political hucksters of Utah are very paragons of consistency in demanding of Congress the repeal of the law giving to women the right of suffrage in that Territory. These are the chaps who insisted upon giving the women of Utah that right, because they thought the women would use it to vote themselves freedom from the bondage of polygamy. Finding their mistake, the Gentile politicians now demand the repeal of the law which they insisted upon, because it has resulted in consolidating the Mormon power over the local government of the Territory. The fact reminds us of the republican demand for 'impartial suffrage' in the South, which has given the democrats undisputed control in every State, against the warnings they received of what would be the certain consequence."—Omaha *Herald*.

Nobody can tell how many disputes for the front side of the bed have been settled by moving the bed into the centre of the room.

POETRY.

THE TRUE COIN.

"And though I give all my goods to feed the poor, and have not charity, I am nothing."

Two pilgrims came to a castle gate,
A gate locked fast and barred;
They paused aweary, for it was late,
And their journey had been hard.
Two pilgrims, I say, yet all unlike.
For one, with haughty mien
And kingly step, paced up and down
The little strip of green,—

The green that bordered the castle gate;—
The other, meek and sweet,
Leaned by a pillar, resting thus
His tired and wounded feet;
His soft eyes wandered o'er the fields
He strove so hard to win;
"And am I worthy," he murmured low,
"Worthy to enter in?"

The Warder came to the castle gate—
The gate locked fast and barred;
His look searched keenly the pilgrims through,
And his voice was cold and hard:
"Only the rich can enter here."
A struggling, hopeless sigh,
And he that leaned by the castle gate
Sank down as if to die.

"Here, Warder, is gold;" and the gold poured out,
And rolled on the strip of grass;
"Nothing is lacking; unbar the gate,
Unlock it and let me pass."
The Warder stood on the other side.
With measured speech and cold:
"I speak of riches, yet said I
Nothing to thee of gold."

Then he that lay by the castle gate,
As one lies who is dead,
Felt the pulse of his heart revive,
And he raised his languid head.
Lo, the Warder was hard no more;
His eye had the look of a dove.
"Thou must be rich, but the coin," he said,
"In my master's realm—is love."

Then he that paced with the haughty step
On the little strip of green
Gathered his gold, and went away,
And never more was seen;
And the gate flew open—so wide and far
That a troop might freely pass—
To him who lay with his wealth of love
Fainting upon the grass.

Christian Globe.

Information Wanted of John Tear, wife and family; baptized by Elder Coombs, at Barnet, Herts, in 1867; left there same year, supposed for Wales or Scotland, and believed afterwards to have gone to Utah. Address—Mr. J. Benwell, 18, Bolton Road, St. John's Wood, London, N. W.—Utah papers please copy.

Information Wanted of Mrs. Sarah Saunders, who emigrated to Utah from Poplar, London, some 16 or 17 years ago, by her son Thomas Wilkins, care of Mr. J. Benwell, 18, Bolton Road, St. John's Wood, London, N. W.—Utah papers please copy.

DIED.

DAVIES.—In Spanish Fork, Utah, Jan. 4th, David Hugh Davies, aged 53 years, formerly of Pontyeats. Deceased was born at Pembrey, Carmarthenshire; baptized in 1848; emigrated in 1854. According to his request a Welsh hymn was sung at his grave.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'SGROVE, BALL'S POND ROAD, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—*Isaiah* liv, 17.

No. 6, Vol. XL. Monday, February, 11, 1878. Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

CHANGE IN THE "PERSONNEL" OF THE FEDERAL OFFICES. ARREST OF PRESIDENT YOUNG. HARMONY RESTORED BY A CHANGE OF FEDERAL OFFICIALS.

(By Edward W. Tullidge.)

The change of Federal administration incident to the election of Abraham Lincoln, in due course gave to Utah a new set of Federal officials. Excepting the Governor, these proved to be more acceptable to the people than their predecessors had been. Indeed, it is no more than just to here record that, notwithstanding the anti-Mormon attitude of the political party that elevated Mr. Lincoln to the Presidency, his course towards Utah was uniformly considerate.

After the departure of Johnston's army, the ordinary current of Utah affairs was not disturbed by any event of special historical interest, until in the Spring of 1862, when occurred the somewhat famous Morrisite schism and tragedy.

Joseph Morris, a Mormon of some talent originally from Wales, becoming possessed with a mania, set himself up as a new prophet, with claims transcending those of the founders of the Church. Attracting to himself a considerable following, a colony of Morrisites was duly established on the Weber River. Dissensions soon arose, however, and when certain of the dissenters endeavored to appropriate what they considered an equitable share of community property, and retire from the colony, they were restrained by their former companions, and imprisoned. Their friends sought the aid of the sheriff of the county to effect their release, but the Morrisites offered a well-organized and armed resistance. Resort was then had to the courts, and Chief Justice Kinney, in answer to a petition therefor, issued a writ of *habeas corpus*, and instructed the Territorial marshal to serve the same upon the belligerent Morrisites. But it, and a second writ also, was disregarded, and Governor Fuller at the instance of the Chief Justice ordered out a body of militia, to act as the marshal's *posse*, to protect and

assist him in enforcing the order of the Court.

The marshal's *posse* left Salt Lake City on the 12th of June, and on the morning following moved to within a short distance of the Morrisite settlement, and sent in to them the following proclamation:

Head Quarters, Marshal's *Posse*,
Weber River, June 13, 1862.

To Joseph Morris, John Banks, Richard Cook, John Parsons and Peter Klemguard:

Whereas, you have heretofore disregarded and defied the judicial officers and laws of the Territory of Utah, and

Whereas, certain writs have been issued for you from the Third Judicial Court of said Territory, and a sufficient force furnished by the executive of the same to enforce the law:

This is, therefore, to notify you to peaceably and quietly surrender yourselves, and the persons in your custody, forthwith.

An answer is required within thirty minutes after the receipt of this notice; if not, forcible means will be taken for your arrest.

Should you disregard the proposition, and place your lives in jeopardy, you are hereby required to remove your women and children, and all persons peaceably disposed are hereby notified to forthwith leave your encampment, and are informed by this proclamation that they can find protection with this *posse*.

H. W. Lawrence, *Ter. Marshal*,
By R. T. Burton, and
Theodore McKean, *Deputies*.

The proclamation being ignored, the *posse* subsequently moved forward, when a volley of musketry from the Morrisites forced them to cover. Desultory firing was engaged in by both parties during the day, and one member of the *posse*—Jared Smith—was killed. The next day being stormy, no move was made; but, on the third day (Sunday) another forward movement was made, and sharp firing was exchanged, resulting in the death of J. P. Whiplin of the *posse*. Toward night a flag of truce was raised by the Morrisites, and a large number of them threw down their arms. Supposing the surrender to be general, Marshal Burton and others of the *posse* entered the Morrisite defences, whereupon Morris treacherously ordered a resumption of hostitities, and in the *melee* which followed, he (Morris) and a man by the name of Banks were killed. With the release of the prisoners and the death of Morris ended the Morrisite movement.

The number of casualties amounted to eight—two of the *posse* and six of their opponents. This fact is strikingly opposed to the impression evidently sought to be conveyed by several anti-Mormon historians. A three day's skirmish with such insignificant results in the matter of casualties can by no reasonable method be elevated into the consequence of an unnecessary slaughter, much less a massacre.

About this time the retirement of Governor Dawson and the Associate Justices made way for Gov. Harding and Justices Waite and Drake, who were appointed to succeed them. These three resolved themselves into an implacable anti-Mormon clique, and were barely prevented doing much mischief by the just course of Chief Justice Kinney and Secretary Fuller, coupled with the wary movements of Brigham Young.

Whatever may have been the prevailing impression as to what course Utah would take in consequence of the great civil war—whether she would join the Confederacy or strike for independence, or loyally adhere to the cause of the Union—the country was not long kept in doubt, for she promptly applied for admission as a State of the Union. A striking illustration was thus given of the difference between a grand constitutional assertion and defence of the people's rights inside the Union—such as Utah had just made—and the national crime of secession.

But it seems to have been inconsistent with the national estimate of Mormon honor and fidelity to accept either their application for admission to the Union as a State, or the loyal sentiment which that movement expressed. A military surveillance was therefore determined upon.

Col. Connor, who had raised the 3rd Regiment of California Infantry, in the expectation of doing service at the seat of war, was, with his regiment,

ordered to Utah, ostensibly to protect the overland mail route and telegraph line from Indian depredations. It became at once apparent, however, that the real object of that disposition of them was to watch the Mormons.

On the 20th of October, 1862, the California volunteers reached Salt Lake City, and on the evening of the same day established "Camp Douglas" on the "bench" eastward of, and near, the town.

The coming of those volunteers to plant their guns over against the Mormon capital was very properly looked upon as a menace from the General Government, and naturally became a subject of irritation to the people. At about this time also occurred the passage in Congress of the anti-Polygamic bill. All this in view of the record that the Mormons had just made! They had not only loyally served the Government that year by protecting the overland mail from Indian depredations, but their Senators elect were even then knocking at the door of the national capitol for the admission of Utah as a State of the Union.

It is entirely proper to state that Colonel Connor, at that time, interpreted his "mission" to be that of an aggressor upon the established practices of the people, and he lost no time in setting about his "duty." By the publication of a newspaper at Camp Douglas, and by concerted action with Governor Harding and the Associate Justices, he contributed considerable strength to the determined assault then made upon the theocracy of Mormondom in general, and upon the great personal influence of Brigham Young in particular.

The natural reflex of this assault expressed itself in the form of a grand protesting mass meeting, held in the Tabernacle, March 3, 1863, from which was enthusiastically issued a petition for the removal of the over-zealous and aggressive officials. A committee was appointed to wait upon Governor Harding and Justices Waite and Drake, to ask them to resign. This they refused to do, and the above-mentioned petition was sent to President Lincoln. A counter petition was gotten up by Colonel Connor and his officers; and, pending action by the President, several collisions between the people and the soldiers were barely prevented.

About this time President Young was arrested, on civil process, for the offence of polygamy. The grand jury refused to indict him, however, and the prosecution fell to the ground.

Two general alarms also occured to break the monotony of the times; one on the occasion of a movement from Camp Douglas to arrest several leading citizens, when, in the dead of night, "all hands" were called to arms; the other, when on the reception at Camp Douglas of the news that Col. Connor had been brevetted a Brigadier-General for gallantry in a recent expedition against the Indians, the whole camp turned out at midnight and made the "welkin ring" with cannonading, musketry, music, etc., in honor of the event. Although this unique demonstration filled the city with apprehension, and again brought out the citizen soldiery in hot haste, it is scarcely proper to now look back upon the matter with any thought of censure. The soldiers of the camp simply thought to markedly display their appreciation of the honor conferred upon their commander, and the blushing Colonel may reasonably be supposed to have been modestly overwhelmed, to the exclusion of any thought of the alarm that the noisy demonstration was spreading in the adjacent city.

No wonder that in view of these events some belligerent speech was indulged in. Indeed, how natural that the representative Mormon should feel the competency of his fellows to "use up Camp Douglas before breakfast," and that the button-bedecked embodiment of the dignity of the American Republic should retort that his fellows could "riddle Mormondom" in the time ordinarily required by a lamb to "whisk his tail."

The removal, shortly thereafter, of Gov. Harding, Secretary Fuller, and Judge Kinney, was the signal for a better state of things between Camp Douglas and the city. James Duane Doty was appointed to take Governor Harding's place, and it is proper to say that he made an excellent and

acceptable Governor. Amos Reed was appointed to fill the place of the retiring Secretary, and John Titus was appointed to the Chief Justiceship.

[TO BE CONTINUED.]

WINE, ROSY WINE!

"Pour out the Rhine wine," sings the disciple of Bacchus as he joins his boon companions in deep libations, not to the fabled gods of classic Greece but to the powerful deity of the period-appetite. Yet who knows what he drinks, from bottles labelled with "the choicest brands?" Imported wine costs big money, and the vintages of southern Europe are much prized in America, even in the grape-growing sections of the Eastern States and vine-clothed California. But modern chemistry produces cunning arts, and if those who well know tell the truth, much of the highly valued imported wine is villainously concocted and its deep imbibers are deeply defrauded.

M. L. Bamberger, a wholesale wine dealer of Berlin, has published a work exposing the nefarious business of adulteration in wines. He has given the component parts of the various brands on sale in Germany, from the chief wine districts of France, Germany and Spain. Every sample analyzed contained deleterious ingredients. Very few were manufactured from the grape, and some were composed entirely of chemicals without a particle of natural fruit juice. That adulteration is carried on to a large extent even in California, where the cost of wine production is so small, is acknowledged even by dealers in the article. Taking a "simple glass of wine" is often a very serious matter, and there should be small wonder that the draining of the wine cup over night is the sure precursor of a terrible head in the morning.

When the "Word of Wisdom" was given, in which it is said that the drinking of wine "is not good," neither mete in the sight of your Heavenly Father, save in offering up your sacraments before Him," one of the reasons for this important revelation was declared to be, "in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days." A word to the wise is sufficient. The foolish will not receive counsel. "What harm is there in a little wine?" Very little, perhaps, to those who can govern appetite. But is that *wine* which is called wine? Who knows? Even experts are sometimes deceived by vile decoctions flavored to a charm. And that of which the ancient sage declared, "It biteth like a serpent and stingeth like an adder," is rendered doubly dangerous in these latter days by the "evils and designs of conspiring men."

The wisdom of the provision in relation to the sacramental cup can thus be perceived. Wine is permitted for the purpose of "offering up your sacraments before Him." But it is said, "Behold this should be wine, yea, pure wine of the grape of the vine, of your own make." This is very pointed. What you use should be *wine*. Not a chemical compound, produced in the laboratory, instead of the vineyard. "Pure wine," expressed from the luscious grape, the lovely fruit that, hiding under the beautiful green leaves, is ripened by God's sunshine, while it drinks in sweetness from the elements to garner them up for man's prudent use. And to be sure that it is pure, let it be "of your own make." This, no doubt, is the kind of wine which it is said, "maketh glad the heart of God and man," and which the Savior promised his disciples to drink with them "new, in His Father's kingdom."

But even this pure stimulant is pronounced by the voice of wisdom to be "not good" as a beverage. As a medicine, and a help to the feeble, or on rare occasions, a little pure wine may be permissible and good. But the tendencies of the age are intem-

perate, and excess is so dangerous and destructive to mind and body that Divine wisdom has prudently placed a ban upon its general use. "Wo unto the drunkards of Ephraim!" has a meaning and a warning which the seed of Joseph should not despise in these latter times. And while the world ought to be cautious in drowning care in what they think is "wine, rosy wine," but which may be nothing but disguised filthiness and bright-colored death, the Saints should learn wisdom, and while guarding against the deceptions of conspiring men, refrain even from the improper use of the pure juice of the grape of their own make, which brought shame to Noah of old, and has led many of his descendants to ruin and degradation. When wisdom rules and appetite is held in by the reins of reason, when righteousness is established and the curse is removed from the earth, the children of the covenant will be free to use all the elements and products that bring joy and gladness to the heart; and wine, rosy wine, the pure juice of the grape, may be among the beverages that will give zest to the feasts of the redeemed of Israel.—*Deseret News.*

TIMELY.

People generally do not entertain kindly feelings to those who tell them of their faults. And yet the honest friend, who is too truthful to flatter, and is not afraid to speak the disagreeable truth, should be held in far higher esteem than the facile fawner who always says as you say, and who makes it a point to agree with every sentiment and endorse every plan, particularly if it emanates from a person of influence, wealth or authority.

At the risk of offending some of our friends we will direct their attention to a common fault. We mean the negligence with which those who have emigrated from the Old World treat their relatives and acquaintances and co-religionists whom they have left behind. And the Elders who have labored in the ministry, and who have partaken of the hospitality and experienced the kindness of the free-hearted in foreign lands, are equally careless and forgetful of favors received, when they return home and slip back into the old mode of life.

This is much to be deprecated. If those who have been delivered from bondage and Babylon are unable to assist their friends still lingering in indigence and longing to follow them, by sending means to aid in their emigration, they can at least write an occasional letter to let them know they are not forgotten, and to cheer them in their struggles and difficulties. But how few there are who, after reaching the goal of their hopes, take the trouble to drop a line to the weary waiters who have not yet been able to start on the road!

A great deal of good might be accomplished by writing to friends at a distance. Errors might be corrected, falsehoods refuted, the truth declared, powerful testimonies borne, the hearts of the Saints cheered, the prejudices of outsiders be dissipated or weakened, the hands of the missionaries strengthened, and the cause of Zion upheld in distant lands, if people would only remember their promises and correspond with the folks living at or near the old home afar off.

"Be sure and write when you get to Utah." How many have heard this request and answered, "I will," but have forfeited their word and have left their friends in the dark as regards their fate! "I'll never forget your kindness to me while in a foreign country." How many missionaries have made this pledge to the kind souls who have smoothed the path for their feet, fed, clothed and lodged them, softened the trials of absence from home, and chased the sadness that will creep over the sensitive amid strange scenes and strange faces in a strange land. And how few have redeemed that pledge by a kindly letter, or by stretching out a helping hand when those friends are ready to

gather, or by cheery greeting and a return of favors when they reach the end of their long journey, and find everything new and unexpected and peculiar!

Now we make free to say that all who have been careless and negligent in these matters are to blame. They are culpable for not keeping their word. They have left undone something which they ought to have done, and are thus guilty of a "sin of omission." They are, some of them, branded with the mark of ingratitude, and ingratitude is a crime.

We advise those who feel "pricked in their hearts," or who wince at the sting of conscience when they read these plain words, to remain no longer under the blame which really attaches to them. The cost of a letter is trifling, the trouble of writing is small compared with the good effect to be effected. All cannot be traveling missionaries, but nearly all can be dispensers of glad tidings, sending swift messengers on the wings of the mail service to carry glad news to distant lands. Write! But be careful what you write. For spoken words are often wafted away by the wind into the depths of oblivion; but what is written is likely to live and work good or evil according to its meaning and intent, and to bear future strong witness for or against the author. Write to do good and not evil. Write when the mind is clear, and the heart glad, and the faith strong, and you will spread light, dispel doubt, make friends, discharge a duty, and surely reap a rich reward. Try it. You will be to blame if you don't.—*Deseret News.*

FIGURES OF SPEECH.

—o—

The conscious employment of imagery is by no means peculiar to literary people. It is common with every class, and with almost everybody in every class. Familiar in the mouths of those eccentric characters in the humbler walks of life, who amuse us so much by their odd but apt comparisons, racy of daily experience, and by their quaint application of old saws and anecdotes, it is no stranger to the most matter-of-fact people. The latter, indeed, have not the exuberant invention and humor of a Weller, a Swiveller, or a Tapley, but they like to season their talk with savor of fancy, which, however, they generally are obliged to borrow, lacking mother wit of their own. A simile or happy phrase hits the popular taste and becomes common property. We hope that a friend will "pull through" a serious illness; if he grow decidedly worse we say that he is "at death's door." A man may be "beyond his depth," though never in the water, "flighty," though never off the ground, or not have "a leg to stand on," although his limbs are sound; it is his resources, material or intellectual, that are "crippled." Wiseacres have been called "amazing shallow," and "the deep" is another name for the sea. Spendthrifts are said to be "open-handed," and misers "close-fisted," or "tight as the bark of a tree." The last saying must call to mind a multitude of comparisons which are in constant use, such as "true as steel," "straight as an arrow," "stiff as a poker," "brown as a bun," "still as a mouse," "dumb as an oyster," "merry as a cricket," and others still more homely, smacking of humor and belonging to slang, or on its confines, like "snug as a bug in a rug," "shining as a nigger's face," and "happy as a clam at high water," that is, when the flood tide protects him from the spade. Proverbs, too, come in to relieve the dulness of plain talk. "Make hay while the sun shines," "one swallow does not make a summer," "a burned child dreads the fire," and a hundred others are every day figuratively applied. Old anecdotes, historical or pseudo-historical, fables, and jests do a similar duty. To mention two or three out of a host, there are the stories about Mrs. Partington's attempt to sweep out the ocean, Canute's bidding it to retire, the fly on the wheel,

and the coon's offer to come down if Captain Scott would not fire. The animal kingdom is freely resorted to for terms of abusive or affectionate comparison, and to make them more striking we often drop the formal part of the simile and say bluntly to a man we despise, "You are a pig, a goose, an ass," or call a child we pet "a puss, a chick, a duck." A little boy gravely told his elder brother, who was plaguing him, "You are a toad." Slang is little else than metaphor and comparison of a homely sort drawn from the farm, the shop, the mine, the forecastle, the camp, the street, or from any matter of common observation. A few random instances will be enough to make this plain: "To blow a cloud," "to flare up," "to cotton to," "to play second fiddle," "a chip of the old block," are expressions that need no explanation; others, while similes clearly, are not exactly understood, like "go to pot," which refers, it is said, to the melting pot for refuse metal. Others gather *vim* if we stop to think whence they come. No doubt a teamster, cracking his whip over his four or six horses, was the first to describe something weak or shabby as a "one-horse concern," just as, conversely, his enthusiasm for a fellow always ready to pay for the drinks, found vent in dubbing him a "whole team and a little dog under the wagon." New phrases are continually reinforcing or superseding the old, but both new and old are of one nature. The gambler's lingo is used when a dead man is said to have "passed in his checks," and the gold seeker's when a speculation is said "to pan out" well. —*Galaxy.*

Hearty loyalty to God or man is impossible where fear predominates. "Love casteth out fear."

Man's Triumph Over Nature. — Almost everything that man enjoys in this world has been wrung from the hard hand of nature. His intelligence has made the winds, the sunshine, the fertile earth, the rain, and even the secret forces of matter his servants. The lightning which rives the oak has become his messenger; the wind which wrecks navies, turns his wind-mills, or wafts his commerce over the seas. It is curious to observe how the intelligence of man has modified the forms of the domestic animals. We quote: "They have changed the wild boar into Suffolk and Berkshire; the wild bull of Britain into the short-horn; the mountain sheep, with its lean body and hair fleece, into the Southdown and Merino They brought up the milk of cows from pints to gallons. They have lengthened the sirloin of the bullock, deepened the udder of the cow, enlarged the ham of the hog, given strength to the shoulders of the ox, rendered finer the wool of the sheep, added fleetness to the speed of the horse, and made beautiful every animal that is kept in service of man? They have improved and hastened the development of all domestic animals till they hardly resemble the animals from which they sprang." The same is true of our fruits. A recent writer says: "In the United States there are nearly one million acres devoted to the apple. In Pliny's time there were twenty-two varieties of apples known to the Romans; but we who live to day have the benefit of over two hundred kinds. To think that all these diverse varieties, from the King to the Golded Sweet, came from the harsh and acrid crab, and are largely the result of patient culture devoted to specific ends, shows that elasticity lies buried in nature, and only awaits the genius of man or favor of fate. In England, where they have poorer oysters than we have, they also have poorer apples. The fruit requires the alternation of cold winters and warm sunshine, and draws its elixir and lusciousness from a favoring soil. The result is, American apples form an immense export trade, and are eagerly sought abroad. I am told there is a farmer in Ulster County, New York, who devoted 200 acres to one kind of apples—the Newtown pippin. The orchard is picked every year by hand, the fruit is carefully barreled, and the whole crop goes to the English market, where it brings the highest price. It is said there is no such a variety as a distinctly 'sweet apple' known in England.—*Chicago Journal of Commerce.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 11, 1877.

IS THERE NOT DESIGN?

—o—

We live in a world of variety. In a physical sense the earth is rich and remarkable, its aspects are as diversified as is possible, its towering mountains rear their majestic heads into the regions of perpetual snow, while its pictured valleys and sweeping landscapes tell of quiet beauty to the appreciative heart; its tropical wealth of verdure is contrasted by the shifting desert sands, its pouring sunshine by the arctic winter, and its singing rills and pebbly streams, by the overpowering majesty of the ocean's breast; the calm and peaceful slumber of the summer's eve, is in relief to the storm and hurricane, and the snowflakes to the bloom of early spring; extremes meet in its configuration, and change every moment jostles the observer whether in highway or byway; in its public places and secret recesses we are alike cognizant of perpetual and unending variety in the midst of general similarity.

But none of the aspects of material nature are so suggestive of thought, so provocative of speculation, as are the dwellers on this wondrous earth; more intensely interesting than geological changes, more absorbing than the study of flowers and plants, more worthy of remark than changing seasons, and more nearly approximating to infinity, are the problems of human existence, and the overpowering wealth of diversity in the midst of a sameness which the blind might perceive and understand.

Man is, was, and will be; organized nature was, is, and will be, yet in connection with the former. its higher life, its quivering sentiment, its boundless ambition, its crowding interests, its never dying aspirations, to these more intricate subtleties of higher organization the wealth of earth is secondary, and all its resources are tributary; man wears the crown and sways his sceptre over material things; all the wealth of the lower organizations pay him tribute and minister to his assistance; his wants are supplied from an inexhaustible fountain, which not only anticipates absolute necessity, but provides for the demands of luxury and the grasp of insatiable progress.

The earth may have had its infancy as floating nebulea, in the fields of illimitable space all the preparatory processes of its future may have originated, in its majestic orbit it may for ages have been fitting as the servant of its Lord, its depths may have been stored with element, and chaos and cataclysm

may have been the blind instruments of design, internal fires may have upheaved its mountain ranges, and changed the character of its water ways, its smiling valleys may have sprung from its most fearful agonies, disentegration and decay may have become the bases of luxuriant beauty, and decomposition the parent of fruitful fields; to the grasp of man's ideas, eternities may have been absorbed, until gases have become solids, and solids have dissolved again to become absorbed by the chemistry of purpose into fruits, grain, and food; but man antedates this organization, he was probably present when "the foundations of the earth were laid," he will be, when the "elements shall melt with fervent heat," himself imperishable and susceptible of progress throughout the eternities of the future.

In connection with the universe there is ever present the dominion of law—systems, suns and satellites move in absolute obedience—they answer the end of their creation, no rebellion marks their history, or writes its verdict on their swinging orbs; intelligence alone is susceptible of agency, agency susceptible of rebellion, and penalty is only applicable to violation of order, and the responsibilities of special faculty and trust. Man's endowments are for use, yet are subject to abuse; he is capable of increase, yet liable to degradation; eminently fitted for progress, yet the possibilities of going backward are interwoven into the fabric of his being; the great problem of good and evil waits his solution, all its intricacies can be understood by persistent effort, and the dominion of each is only consequent on the path in which its subject treads; no gold can glow, no marble glisten by the friction of labor, as man can glow and glisten by the friction of the rule of right, no Egyptian darkness can rival the depths of night which belong to powers misapplied, to faculties perverted, and to intelligent organization when submitted to those influences which based upon disobedience, "brought sin into the world and all our woe."

The faculties of man are meant for use, they are *all* indispensable, none are subject to suppression, or possible of extermination, all systems predicated upon the extinction of original powers, are alien to authority, all doctrines which have a tendency to supersede *the use* of primal faculty are from beneath, the attributes of man are as sacred and indestructible as are the attributes of the Godhead, *indeed they are the same*, parentage implies transmission of possibilities, opportunity and intelligence are the keys which open the arcana of the future, man's institutions only pass the curtains of the outer court; preparation for entering the "Holy of Holies" belongs alone to God, the inner sanctuary is only unveiled to those who by discipline and culture are enabled to minister in its sacred places; it surely needs no argument to demonstrate that that wisdom which gave ages to the preparation of man's inheritance and dwelling place, also provided that the inheritance should be possessed? Is it not incredible that the lower organization should be the product of design, that evolution by law should be an absolute requisite in the preparatory processes of matter, and that design should cease in the higher, be thwarted by negligence, or left to accident or chance; that the higher should be less worthy of forethought and provision than the lower; and surely if it required the resources of infinite intelligence to provide the home, the resting-place, shall we conceive it possible that the more complex, important and enduring organization can be perfected by inferior intelligence and limited experience?

Philosophy demonstrates in this way the value of revelation, the necessity of communication, and determines that by law alone can the higher fulfil the purposes of existence as well as the lower!

All experience proves the value of Institutions, universal man is the evidence and verdict of their potency, yet he is mainly the product of agency, in himself or in his predecessors, and it is an eternal truth that "the sins of the fathers are visited upon the children to the third and fourth generation," that where "the fathers have eaten sour grapes the children's teeth are set on edge;" the Apostle asks "from whence come wars and contentions among you, come they not hence, even of your lusts that war in your members?" From the perversions, misuse or misapplication or normal faculty, from powers unrestrained, from rebellious faculty ministering to self, from organizations where the higher is the slave of the lower, where passion, habit, taste, tendency, is nurtured at the expense of that which should ennoble? Are not the evils of life, while partly the product of disobedience, mainly the result of violent and flagrant opposition to our better judgement, and to those intuitive suggestions of the unseen spirit "which is given to every man to profit withal." Can it not be as safely said in our day as in the days of the Apostles, that "the living God, who made heaven and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways, nevertheless *he left not himself without witness*, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with joy and gladness;" Acts xiv, 15—18. Can this age not draw its argumentative weapons from the arsenal of material things; if unable to do so from the essential nature and reaching inspiration of the indwelling spirit? Or have traditions, and institutions become so soporific and stupifying with increasing time that "the whole head is sick, and the whole heart faint?" Or shall the Lord continue to say, "I have brought up children and they have rebelled against me, the ox knoweth his owner and the ass his master's crib, but Israel doth not know, my people doth not consider?" Isa. i, 2. Will no man contrast the influence and efficacy of the Institutions of mankind, with Institutions that are divine? When thousands are asking, "Who will show us any good;" will intelligence anywhere be found coupled with moral courage to point to "the old paths, the good way, and walk therein, so find rest for their souls?" Jer. vi, 16.

In this age of precedent, who will point to precedents of divine authority? who will claim for them honor and respect? Who will say that divine wisdom shall be substituted for that ignorance which, groping in darkness, discerns but faintly now and then, the flitting sparks of intelligent law, when they might bask beneath its effulgence, and being filled with its light enjoy eternal life? It will certainly be those who believe in its possibility, in its probability, in its practicability, and who are so far impregnated with these ideas that they have sought for and found the keys which open up the avenues of communication; securing that knowledge, that wisdom, which guarantees success, that which ministers to and provides for the higher organization; as admirably adapted as are the revelations and possibilities of matter for the daily uses of the Tabernacle, so are the revelations of the Almighty adapted to the life of the spirit; and by these shall man grow, shall spiritual man increase, so shall

evolution mark progress in this science of Divine life, and evolve from infancy and childhood a realm of beauty, a condition of harmony, a world of manhood or Godhead, just as from the floating nebulæ has been evolved our glorious earth; these may be the contrasts of the eternities, but the prophecy is written in the nature and constitution of the elements, and the purposes of Infinite Intelligence will neither be frustrated nor deferred. H. W. N.

STATISTICAL REPORT OF THE EUROPEAN MISSION,

FOR THE YEAR ENDING DECEMBER 31, 1877.

Conference.	Branches.	Elders.	Priests.	Teachers.	Deacons.	Members.	Total.	Baptized.	Emigrated. Souls.	Excommunicated.	Dead.	Conference Presidents.
London	20	121	43	18	26	814	1022	60	143	18	25	Thos. Cook.
Birmingham		62	19	11	15	346	453	61	75	5	7	Thos. Judd.
Manchester	11	66	21	10	12	369	478	30	29	18	8	S. L. Richards.
Glasgow	16	60	18	27	8	282	395	34	63		4	A. F. Macdonald.
Nottingham	21	86	25	19	15	477	622	24	54		8	Thos. Ball.
Norwich	9	29	12	6	2	129	178	8	10	2	3	G. Barber.
Bristol	12	30	7	5	6	146	194	19	32		7	D. Jacobs.
Liverpool	14	64	16	5	13	214	312	22	41		3	Thos. Barratt.
Welsh	20	140	11	9	21	402	583	82	88	21	12	J. H. Parry.
Sheffield	4	31	14	4	11	175	235	22	24		4	A. L. Smith.
Leeds	6	37	12	11	11	250	321	56	76	12	1	C. D. Evans.
Durham	8	30	15	11	9	330	395	114	34	15	3	R. B. Young.
Total	141	766	213	136	149	3934	5188	534	669	91	85	

SCANDINAVIAN.

Denmark.												
Copenhagen	6	71	49	31	17	753	921	183	...	52	9	
Aarhus	5	49	17	31	4	692	793	247	...	30	6	
Aalborg	4	50	25	18	12	424	529	204	...	27	3	
Norway.												
Christiana	6	90	31	35	17	715	888	105	...	56	7	N. C. Flygare.
Sweden.												
Stockholm	9	71	30	20	7	648	776	166	...	18	13	
Gottenberg	9	38	20	17	12	360	447	72	...	6	6	
Skone	5	36	8	7	3	320	374	77	...	7	...	
Island	1	3	2	1		9	15	2	...	...	...	
Total	45	408	182	160	72	3921	4743	1056	682	190	44	

SWISS AND GERMAN.

Prest.												Henry Flamm.
Bern	6	17	7	21	4	243	292	122	...		5	Theo. Brandli.
Jura	5	7	4	6		88	105	1	...	1	2	Reinhard Maeser.
Zurich	3	9	2	5	1	79	96	33	...	11	2	
East Swiss	4	6	2	3		97	108	17	...	9	3	J. C. Sharrer.
German	3	9	2	4	2	135	152	77	...	9		Jacob Miller.
Total	21	48	17	39	7	642	753	250	133	30	12	

HOLLAND.

Amsterdam	-	6	3	1	2	72	84	-	14	-	-	B. H. Schettler.

Totals..... 207 1228 415 336 230 8569 10768 1840 1498 311 141

On Sunday, 3rd inst., the Manchester Saints opened their new meeting house by two services, at both of which Elder H. W. Naisbitt spoke. The occasion was one of great interest, as for a length of time the old house was subject to many influences which were undesirable. The new place is neat, clean, and cosy. The Saints feel well and satisfied with the change, and their good works (which now abound) will be still more manifest under improved conditions. May God give them success in all their efforts, and may they by the unity of the faith and the power of the Spirit, continue to gather a few from those who sit in darkness and in the shadow of death.

AN OPEN LETTER.

—o—

Edinburgh, Dec. 12, 1877.

My Dear Cousin,—In replying to your kind letters, I must first of all apologize for my delay in so doing. I have tried to improve the time by writing to you, but though "the spirit was willing the flesh was weak," and the result was a failure; besides, I wished before writing to give the statement in your letters, as well as in the book you sent (Voice of Warning), a full, fair, and unprejudiced examination; taking into account also the various articles on the same subject contained in the newspapers and periodicals which you so kindly forwarded, and for all of which we have to thank you. (The paper containing the account of Brigham Young's death, funeral, etc., was especially interesting.)

And now, a few sentences as to the result of my examination into the views of the Latter-day Saints as so presented. I should like to have had a copy of the Book of Mormon while making the examination, but I presume that the condensed statements made by you and the author of the book above mentioned, give a good enough ground for trying your views by. Well, I remain entirely unconvinced as to the claims of "Mormonism" to be regarded as a divine system. Nay, more than that, I have, in the course of my careful, anxious, and prayerful examination, been more than ever confirmed in the belief which I profess, and the truth of which I feel to be more precious than ever. My sentiments in this matter are well expressed by the poet Cowper:

"Oh, how unlike the complex works of man,
Heaven's easy, artless, unencumbered plan:
No meretricious graces to beguile,
No clustering ornaments to clog the pile;
From ostentation, as from weakness, free,
It stands like the cerulean arch we see,
Majestic, in its own simplicity.
Inscribed above the portal, from afar,
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickening words—'Believe and live.'"

I cannot give up the "easy, artless, unencumbered plan," so simple, and yet so majestic, for the absurdities, the inconsistencies, and the unreasonableness of the system of the Latter-day Saints, which very clearly, to my mind, shew it to be the product of a most unscrupulous man, who was *not* a Prophet of the living God. I must confess it is not easy for me to write thus after what you say in your letter as to your personal knowledge, and I give you all credit for sincerity and earnestness in your belief. Yet I trust you will excuse me if I solemnly warn you to see to it that you are not putting your confidence in a "refuge of lies." (see 2 Thess. ii, 8—12.) In such a matter as this I cannot do other than say very plainly what I feel, as you yourself have done.

In all my reading of the New Testament, which you say is the best exponent of your views, I have failed to observe any passage which bears out the idea that a new revelation, or, in other words, another Gospel, would be given to men at some future period. Nay, do I not find Paul saying to the Galatians, that if he or any other man preached another Gospel than that which they had already received, let him be accursed. He writes to the

Corinthians also in the same strain. In a word, all that is necessary for men to know for their salvation is fully revealed in the Scriptures of the Old and New Testaments, which set forth our Lord Jesus Christ as the only and all-sufficient Savior. "Ye are *complete* in *Him*," says the Apostle John, and I, putting my trust, humbly, yet sincerely, in Him who is "able to save to the uttermost," feel that I do not require the inanities of "Joe Smith" or any other pseudo-prophet. That revelation which was sufficient for the conversion of Saul of Tarsus, transforming him into Paul the greatest of all the Apostles; which in the early ages of the Christian era effected a revolution over the entire known world, and which is *still* in the van of all efforts for the good of mankind; which has produced men, and women too, of the highest spiritual attainments, in all ranks and classes; which, in our own Scotland, has called forth, and furnished with all needful gifts and graces, many noble Christian men, who became heroes and martyrs, and renowned because of those achievements, in the cause of civil and religious liberty; which has brought peace, and happiness, and purity, and holiness to many less noted of men, but none the less precious in the sight of God; which has, even in my own experience, enabled men to meet the last enemy, Death, with tranquility, nay, with joy and rejoicing, as the messenger to summon them home to their Father's house,—are we to consider a revelation such as that an imperfect one? Not until we see "Mormonism" produce such effects as *it* has produced, which, were its pretensions true, it would speedily set about. But what in effect do we find? That the aim and object of "Mormonism" is, First, to found a theocracy, which necessarily limits the number of its members, and so excludes the greater portion of mankind from the possession of such blessings as it may have in its power to bestow. Second, you are more intent upon building up and making successful your state or theocracy, than in sending the Gospel over the whole world. I have not yet heard of your missions to the heathen, you seem to prefer only those for converts who are already in a state of civilization through Christianity. But my time and space fails me, and I must hurry to a close. In any statement I have made, I am of course subject to correction, and I shall be glad to consider any further argument you may adduce. I should like to have gone further into the doctrinal part of the subject, and shewed where I disagree with you. My belief may be summed up in these precious words: "God so loved the world that he gave his only begotton Son, that whosoever believeth in him should not perish, but have everlasting life." "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God."

Now, my dear cousin, I trust that, however widely we may differ on these matters, we shall continue to cherish every affection for each other. I must again thank you for the treat you gave me in the book on "words," but I do not at all like the style of the "Voice of Warning." I think it a very poor literary attempt, judging it apart from its religious aspect.

Yours affectionately,

THE REPLY.

Liverpool, Feb. 5, 1877.

My dear Cousin,—Business has prevented my replying to your long letter. I regard with satisfaction the well-being of friends who are near and dear, and though they may never see eye to eye with me, yet for that I should neither condemn nor ridicule; they are nevertheless my brethren and sisters, for has not our Father "made of one blood," all mankind "to dwell on the face of the earth."

I should have been glad to present to you a copy of the Book of Mormon if I had one, but the only copy I brought with me I gave away, and I am sorry to say we have none in stock on this side "the big pond."

The "Voice of Warning" together with the tracts, etc., I have sent you, would, if carefully studied, give you a very fair idea of our doctrines; there are many other topics however, which I believe would be very interesting for you to read and ponder over, but it is